expressions, to the pilgrim of faith death is only languishing
into life—going away into life, collapsing (as it were) into
life. That death which means richer life, ampler vision,
higher aspiration—that is the fee of the pilgrim soul.

Sri Ramakrishna Pa'aTiahansa thus describes in a
heroic song the story of the fight of the soul with death.

"To arms ! To arms! Oh mai, death invaies thy
home in battle array. Get up into the chariot of faith, and
arm thyself with the quiver of wisdom. Draw the mighty
bow of love and hurl, hurl the divine arrow, the holy name of
the Mother."

Under God's ordinance. Death holds inexorable sway over
all objects, inorganic and organic, subject to time and space.
Death was in the world ages aid ages before man appeared,
before the lowest reptiles and the still earlier monads, even
in the earliest period of vegetable life. And long before what
we technically call death, which is the dissolution of living
bodies, there was the dissolution of inorganic substances,
perpetual destruction of old forms in order to make new forms
possible ; every step in evolution being marked and regulated
and brought about by means of such

destruction of form
and recombination of the indestructible
atoms. To us it is
quite natural to think and speak of the
universe, as we see it,
i.e., of the sun, moon and planets and the
millions of suns which.
people space, as eternal and everlasting.
But every single
object among them all, says science, is and
ever has been the
subject of ceaseless change, passing from
its birth to maturity
and from maturity to decay and from
decay to dissolution.
The present forms of these galaxies of
suns and worlds may
change so slowly as to be absolutely
unappreciable by huma i
faculties, even if human life were to be
prolonged for millions
of years. Yet the several stages must be
passed through
till the final stage is reached, and all the
glorious aid stu-
pendous suns in the universe will be at
last put out and give